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AN ANSWER TO THE Pretended Speech,

Said to be ſpoken *Off-Hand* in the HOUSE of COMMONS,

By one of the Members for *B----l*; and afterwards burnt by the Common Hangman, according to the Order of the Houſe.

The ſaid Pretended Speech is faithfully repeated, Paragraph by Paragraph; the Falſhood of its Reaſoning, and the Malice and Sedition couch'd in it, plainly Demonſtrated and Confuted.

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An ANSWER *to a Pretended* SPEECH *said to be made off hand in the House of Commons by one of the Members for* B----l.

THE Honourable House of Commons have already answered this Speech in a manner suitable to its Design; *viz.* They have committed that to the Flames it self, which was design'd to raise Flames amongst others: and it's very probable, that if this Speech had been Spoke within as it was Printed without Doors, that the Author had undergon the same Fate to which he would have condemned the Bill for Naturalizing of Foreign Protestants, *viz. to had been kick'd out of Doors*, and then perhaps shut up in the *Tower*. But seeing the Faction do look upon those things as unanswerable, which are many times not answered, because indeed unworthy of a Reply, I hope it will not be thought unbecoming any true Englishman to make his Reflections upon this Seditious Speech, and testify his Concurrence with the Honourable House in their Just Censures of it.

This following Speech (says my Author, *Pag.* 1.) *being spoke Off-hand upon the Debates in the House of Commons, you cannot expect in it the Exactness of Roman Eloquence, but you have the Freedom and Bravery of the Old Roman or true English Spirit, zealous for the Good of their Country, and bold in all its Dangers.*

It's but reasonable to conceive that Ill Designs should have a Bad Foundation, and therefore Natural to our Author, who design'd a Superstructure of Falshood to lay the first Stone with a Lie: He would perswade us that the Speech, as it follows, was spoke in the House of Commons, so that he might very well take upon him to publish it, seeing they had the Patience to hear it. What height of Impudence is the Faction arriv'd to! they would not only value themselves upon the Friendship of the particular Member on which this Speech is fix'd, but make the World believe that the Whole House of Commons, who

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are the Representatives of the Nation, concur with those Seditious Reflections which it abounds with throughout; or at least that they would never have taken notice of them, if this Speech had not been printed: So that at once it would insinuate, that the Parliament is wholly dissatisfied with His Majesty's Title and Conduct, and yet concur to support him in that which they themselves condemn; which being duly considered, the Honourable House must needs be esteemed very Moderate in their Censure, though at the same time they have given a sufficient demonstration of their Resentments against such an Injurious Reflection, which might have been prejudicial both to His Majesty's Affairs and their own Reputation.

But our Author is more concerned for the Reputation of his own Eloquence, than either for that of the King or Parliament; and therefore makes an Apology for the one, but none for the other: but being he publish'd a Lie for himself, we are sure that he would never have writ Truth for them, and therefore they are at no loss by his Silence; which had he also observ'd, in respect of himself, it had been a better Medium to preserve his Reputation than his Extemporary Speech.

Our Author is resolv'd to make us a Compensation for his want of Eloquence, by the *Freedom and Bravery of the Old Roman and true English Spirit*, if any body can be so sharp-sighted as to discern it in his Off-hand Speech; but we would pray him to restrain his Choler, if we tell him that he has entertain'd us with more of the New Romish Bravery and the Spirit of the Laudean or Church-Faction, than either with the one or the other of the Former: for I never in my life-time saw any thing more exactly copied according to the Jesuitical and new Romish Maxim, *Calumniare audacter, in hopes that aliquid herebit*, than this our Author's Extemporary Harangue, which is so far from favouring any thing of the Old Roman Spirit, who would not so much as suffer Lies to be told in Jest upon the Stage, lest they should be imitated in Earnest elsewhere; that it is every where cramm'd with Lies or Prevarications, as we shall have occasion to touch elsewhere, and at the same time to try the truth of his Pretensions to a Zeal for his Country, and boldness in all its Dangers.

Our Extemporary Orator goes on and tells us, *That if other Corporations and Shires would take the like care as B——l, they might be as happy in the Choice of their Representatives; and then, and never till then, may we hope to see Poor* England *become Old* England *again, Rich and Happy at Home, Glorious and Renowned Abroad: Towards which this Worthy Patriot has set a noble Example; and that it may inspire and encourage others, and*

prompt

prompt and enable the Country to distinguish such from Pensioners and Wretched Betrayers of their Country and Posterity, is the design of making this Publick from a Copy which I procur'd from a Member of the House of Commons, who took it in Short-hand as it was Spoke.

Here he recommends the choice of *B——l* as as a Pattern for all the Corporations and Shires of the Kingdom. Now there are some who will be so malicious as to say, that by this the Author recommends *F——tts*, which is a plain Commentary upon his former Text, and a true taste of his *old Roman Spirit*; but the mischief on't is, that there are many Shires and Corporations of the Nation, where, let the Faction *take as much care* as they can, they will never be able to make such a Choice except they could revive the Measures of the late Reigns, when three Votes carried it from three hundred; and if the Clerks had stuff'd the Names of the Electors otherwise than they did themselves, it was reckon'd sufficient to deprive them of their Voice; or if that would not do, they had a never-failing Magazine at the South-Side of *Paul's*, whence they could thunder out Excommunications to send Men to Hell, that to be sure they should not give a Vote upon Earth.

But if we could get such a Choice as our Author recommends, then *Poor England* would become *Old England* again; *Poor* and *Old* are miserable Epithets, and therefore our Author adds *Rich* and *Happy at Home*, and *Glorious* and *Renown'd abroad*. What poor Sophistry is here to cheat poor *England* out of her Senses? Does our Author think that the Nation has so speedily forget, that during the last two Reigns, the Friends of which he does so earnestly recommend to our Choice, *England's* Riches were spent upon the Lusts of her Princes, that the Exchequer was shut up, and the Orphans Money seiz'd; that our Treasure and Men were interred at *Tangier*, or buried in the bottom of the Sea, by fighting against our Protestant Neighbours the Dutch; that we were look'd upon as Effeminate Poltrons abroad, and made Slaves at home by the Violation of our *Magna Charta*, and the Seizing of all the Charters of Corporations; that Protestants were made Tools to destroy one another, while the Interest of *Rome* prevail'd over both; that Standing Armies were levied in time of Peace, and encamp'd on *Hounslow-Heath* to shoot Butterflies, and their Victuals nor Clothes not yet paid for; that our Nobility and Gentry were cut off by Sham-Plots, to make way for the stifling of the Plots of the Papists; that our Navy rotted in our Havens, while the French King increas'd his Strength at Sea; that Directions from our Monarch how

to build Men of War, and was supplied with English Mariners and Stores; that Idolatry was maintain'd by the King on the Throne, our Colleges in the Hands of Papists and our Bishops in the *Tower*; that a Sham Prince was fobb'd upon the Nation to exclude a Protestant Successor and maintain Popery; that Catholick Officers commanded our Armies in Chief, and Irish Cut-throats were our Life-Guards. Now all this, and ten times more being uncontrovertibly true, let our Author shew us, if he can, how *England* was then Happy at home and Glorious and Renown'd abroad: and though it's true that *England* was Richer then than at present; yet those were the Causes that she is now become Poorer, and brought on the War which does so much Exhaust her.

But to make our Author sensible that we can do more than Recriminate, let him be pleas'd to tell us, if ever *England* was blest'd before with a Protestant King and Queen, or free of suspicion from Q. *Elizabeth*'s time till now, that Popery was favoured by the Court? When was it that ever *England*'s Monarch was Generalissimo of *Europe*, and not only Arbitrator of her Differences, but in a manner her Lawgiver? We us'd to value our selves mightily that we could turn the ballance, and is it nothing now that we are the Champions of *Christendom*, and our King the Head of the Greatest League that ever was made in the Western World? Was *England*'s Banner ever so much reverenc'd abroad, and not only her Terrour, but her Armies spread beyond the *Alps*? Was it ever known till now, that the Emperour, King of *Spain*, and Electors of the Empire, would submit to the Arms and Conduct of an English King, and command their Generals to obey his Orders? Was there ever such a Congress of Princes and Ambassadors in *Europe*, as assembled to Consult His Majesty at the *Hague*? Was ever the Roaring of our English Lions heard with so much Majesty, not only in *Ireland* and *Flanders*, but in the Bowels of *Italy*? Was there ever a more Glorious Victory obtain'd at Sea than that over the French under King *William*'s Banner, which laid *Lewis* XIVth's Glory in the bottom of the Depths? Had we ever a King of *England* who signaliz'd himself personally in so many Battels, though there be more Danger in one now than there was in twenty in former Ages? Or had we ever any who undertook so many perillous Voyages by Sea, for the Honour of the Nation, as he has done? Had we ever a Prince who did so gloriously rescue our own Religion and Liberty, and not only ours, but those of *Europe*, and who is not meerly a Nominal but real Defender of the Faith?

Faith? does not ſend counterfeit Aſſiſtance to Foreign Proteſtants as K. *Charles* I. did to thoſe of *Rochel*, and at the ſame time ruin them by his Men of War, but hath actually reſtored the Antient Church of the *Waldenſes*, who under his auſpicious Protection have regained their Country, and reeſtabliſhed their deſolate Churches. Had we ever a Prince before, who made it his Buſineſs to hinder one Party of our Britiſh Proteſtants to deſtroy the other, and evidences a truly paternal Care over all his Subjects? Had we ever a Prince who by an unparallel'd Clemency to his Enemies, was almoſt cruel to himſelf and his Friends? Or had we ever a King before who could command both *England* and *Holland*, two of the moſt formidable Powers in *Europe*? Or could boaſt of an Univerſal Kindred or Alliance with almoſt all the Sovereign Princes in Chriſtendom? So that for the Point of Glory, he hath made *England* higher than ever; and that ſhe is not Richer is none of his Fault, but juſtly chargeable on thoſe of our Author's Principles, who betray his Counſels, obſtruct his Meaſures, prevent his having the united Service of his Proteſtant Subjects, and ſtudy more, under a Notion of humouring the Church Faction, to ruin the Church her ſelf, by keeping up of Diviſions amongſt Proteſtants, and to overturn the Church of *Scotland*, and the Liberty of *Old* and *New-England*, than either to promote their Countries Good, or their Sovereign's Honour, by a Cordial Oppoſition to the French King, who is the Common Enemy of Chriſtendom himſelf, and in League with thoſe who have always owned themſelves to be ſuch. And this I hope is ſufficient to demonſtrate whether the Choice of B——— I ought to be a Pattern to the Nation, and to enable the Country to diſtinguiſh betwixt ſuch as are really Penſioners to the French King and thoſe who are falſly eſteemed ſuch to King *William*, becauſe perhaps his Servants or Officers, and willing rather to grant him their early Aſſiſtance againſt the Common Enemy, than tenaciouſly to contradict him in ſuch things as ſome of our Author's Kidney have labour'd to perſwade him, are his incommunicable Prerogative which he ought not to part with, on purpoſe to make a Rupture betwixt him and his Parliaments, that ſo they may take advantage from our mutual Confuſions, and like this venomous Libeller endeavour to procure Tumults, and betray their Country and Poſterity to Popery and Slavery.

But now, Gentlemen, *Si vobis placet audire fabulam*, here's one for you with a couple of Lies in it's Belly ſpick and ſpan new from the *Jacobite Mint*.

Mr. Speaker, (ſays my Author) *I have heard of a Ship in a violent*

Storm

Storm in danger of perishing every Moment; [*It was not such a sham Storm we were lately entertain'd with in the* Gazette *which deceives the People, that many Ships going for* France *laden with Corn and several sorts of Provisions for the use of our Dutch Allies, to enable them to live Cheap by making the same Dear at Home*; *perhaps some was for the support of our half-starv'd and unpaid English Souldiers now in* Flanders, *when perish'd likewise more than* 700 *Sailors, who have left thousands of Widows, Children and poor Relations to curse our Conduct at Sea*; *the Cause of this Calamity in such a dreadful Storm it was that the foresaid Ship was in*]; *when the good Commander seeing the Danger and apprehending Death, desir'd his Crew to assist with Resolution, and preserve themselves and the Ship*; *which the Sailors refusing to do, he retired to his Cabin, humbled himself in Prayer, and implored the Powers that alone can save in time of Need, that though the Ship and the Company might be justly swallowed up for the Disobedience of the Sailors, yet that he and his Cabin might suffer no Damage.*

It were an easy Matter to turn over *Æsop's* or *Phædrus* his Fables, and repay our Author in his own Coin, but I shall content my self with an Animadversion on his Moral, and take his Lies to Task which are more materiel. To begin with his Lies, they are foisted into the middle of his Fable with a very huge and bulky Parenthesis; but our Author was full of them, and out they must tumble: Well, that you may be sure he himself is a Man of Truth, he begins and charges the *Gazette* with a Lie; and that which is worse, that it deceives the People. But by our Author's leave, if the Loss of the Ships bound to *France* with Corn was a Lie, it was made by their own Friends the *Dutch*; and though perhaps the Number might not be so great as at first given out, yet the main of the Story does certainly hold; nor do I believe that our Author has better Correspondence than that which comes to our Secretary of State, and is published twice per Week in the *Gazette* by Authority: but the Mischief on't is, say the *Jacobites*, That they agree with the Gazetteer to cheat the People: whether or not our Author understands French or Dutch, it's not material; but if he had consulted any of his Friends that do, they could have told him that all the *Gazettes* which come from beyond Sea, that of *Paris* excepted, had the same Relation; and there are private Letters still to be seen in Town of the same Tenor, and that's more than I am sure he can produce, except they be of his own and his Friends forging for his seventy Ships lost on the West of *England*, which no Body but he and they ever heard of: but it's no matter to him whether the Story be true or false, it serves his turn to make the Government odious

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to the People, as if they had a Design to ſtarve their own Subjects while they feed and pamper our Allies the Dutch; and leſt his own Prayers ſhould not be ſucceſsful, they are back'd with the Curſes of thouſands of Widows, Children and Relations of 700 drown'd Sailors, who curſe our Conduct at Sea, the Cauſe of this Calamity, though before he had told us that it was *cauſed by a Storm*, and that I ſuppoſe may happen where there's the beſt of Conduct; but right or wrong, our Conduct muſt be blam'd, elſe the thouſands of Widows left by the 700 Sailors can't tell whither to direct their Curſes; and that they may do it the more heartily, they muſt be told that the Corn was deſign'd for the Dutch, to make them live Cheap while we pine for Want: And to give their Curſes ſtill the ſharper Edg, our Author would inſinuate that the Stars in their Courſes fight againſt King *William*, whilſt *Claudian*'s Verſes are applicable to *Lewis* XIV. *O nimium dilecte Deo, cui militat Æther, & conjurati veniunt ad Claſſica Venti.* But it's an eaſy matter for one who can print ſuch Speeches Without, as were never made within Doors, to invent Lies and contradict Truths, *ſimiles habent ſua Labra Lactucas*, Such Cauſes require ſuch Supports. The *Paris* Gazetteer is known to be a Liar all over *Europe*, and we can point at a Reign or two when the Engliſh Gazetteer labour'd under the ſame Infamy; ſo that it's no wonder that the Faction, who never were Clients of Truth themſelves, ſhould expect nothing but Falſehoods from others: but bleſſed be God the preſent Government neither needs nor does make uſe of ſuch Methods to ſupport it; and though this falſe Story of ſeventy of our Ships loaden with Corn, and 700 of our Sailors being drown'd, may be a Cordial to keep up the drooping Spirits of the Jacobites for a while, they will find their Informer to be a Cheat at laſt.

But now for his Moral, he goes on thus;

Sir, I cannot as that good Commander did, be ſo vain as to hope that either my ſelf, or the Place for which I ſerve can be preſerved from the general Inundation which this Bill we are now debating laſt in on the Liberties of my native Country and Country-men, and therefore be unconcerned for the Good of England, *provided* B——l *more Safe. To hope for and expect Happineſs in Life, when all Mankind but my ſelf are Dead, would not be more deceiving, than to propoſe Comfort and Security to my ſelf and Corporation, when Strangers are admitted to poſſeſs, and enjoy by a Law, all that's Valuable in this Kingdom; For this Bill doth enfranchiſe all Strangers, that will Swear and Proteſt againſt Popery, with the Liberty of every Engliſh man, after the moſt Expence of Treaſure and Engliſh Blood is hath coſt*

this Kingdom in all Times and Ages of our Forefathers, to secure them to themselves and their Posterity.

Here's a very severe Libel against the Representatives of the Nation, that none of them have any Concern for the Publick Good but himself; not one Soul more who will help to keep up the Banks against a Deluge of Foreigners which is ready to overflow us; for it seems by him that all the rest are like the perverse Sailors who deserve to be swallowed up for their Disobedience, and Sir *J. K*—— and his Corporation only to be safe. But not so fast, Can any Man of common Sense think that so many Gentlemen, who have ventured their Lives, Estates, and all that is dear to them for the Defence of their English Liberties, should be all of a sudden so enamoured on Foreigners, as to suffer them tamely to swallow up all without opposition, if there were any such Hazard, or that Sir *J. K*—— should alone see the Danger, and all the rest be as blind as Beetles? This seems every whit as unreasonable in our Author, as that which he himself ridicules in the next Paragraph but one, That we should reckon our selves Wiser than our Forefathers; for here he prefers Sir *J. K*'s Sight and Sense to that of the whole House of Commons, who are his Contemporaries, and in all Circumstances not only Equal but Superiour to him or any one single Person in Foresight and Judgment: whereas the Absurdity is not so great, if as to the changing of mutable Constitutions, we pretend to be as good Judges as our Forefathers, seeing we stand upon their Shoulders, and must in the Sense of all Mankind know our own Circumstances better than they could do, except they had been all of them inspir'd with a Spirit of Prophecy. But that which sticks in our Author's Stomach is, that all Strangers that will Swear and Protest against Popery, should be admitted to possess, by a Law, all that's valuable in this Kingdom, with the liberty of every English-man. He would do well to explain himself, whether it be this Test or not that vexes him; perhaps he is angry that they should be oblig'd to abjure Popery, which is contrary indeed to his *Roman Spirit*, and according to the Charity of the Laudean or Church Faction, it would have been a much more acceptable Test to have made them abjure Presbytery, and so unchurch all those of the Reformed Communion Abroad for want of Episcopal Ordination, according to the new Method of Charity to the French Protestant Divines, to deny them a Benefice without they submit to a Reordination, and cut off a Third or a Fourth of the Peoples Bounty from those who do not Conform, though they were obliged to swear in the Confession of their own Church,

that

that they believe no Eccleſiaſtical Order of Divine Right ſuperior to that of a Presbyter. But further, what if the promoters of that Bill do find it requiſite to have an Alloy of Foreign Proteſtants, who will be true to the Intereſt of their Religion, and conſequently of the Country where it is maintain'd, and not ſo inconſiſtent with either as a certain ſort of Men amongſt us, who will needs be call'd Proteſtants and Engliſhmen, and yet promote the Intereſt of the late King, or rather *Lewis* XIV, to the utter overthrow of our Religion and Liberties? and ſeeing thoſe Foreigners were Inſtruments under God and our Gracious Soveraign, to reſcue that Religion, and thoſe Liberties which have coſt ſo much Engliſh Blood and Treaſure, when both of them were ſo baſely betrayed by thoſe who (*ſi diis placet*) will needs be called Engliſh-men and Proteſtants; I ſay, why may not thoſe Foreigners who were the Inſtruments to reſcue them, be uſeful Inſtruments likewiſe to preſerve them, eſpecially when they are no more Foreigners, but Engliſhmen by Naturalization, and ſo will be obliged to defend our Rights and Liberties as their own?

But to return to our Extemporary Orator, he goes on thus.

Wherefore, Mr. Speaker, I muſt beg Pardon if at this time I cannot be ſilent, but expreſs a zealous Concern, as well for the Kingdom in General, as for the Place I repreſent in Particular: And I am more moved thereunto, whilſt I ſee ſo many Members ſent here by their Country for the Conſervation of the Engliſhmens Liberties, ſo warm as to part with all to Strangers with one Vote.

I durſt venture an even Wager, that this Gentleman will be very angry at any Man who defends Extemporary Prayers to God, and yet he thinks himſelf extreamly well qualify'd for Extemporary Speeches to Men; His General and Particular Zeal do ſo fill his Heart, that it looſes the Strings of his Tongue, this being indeed ſuch an occaſion as would have made *Creſus's* dumb Son to ſpeak, to ſee thoſe who are intruſted with the Conſervation of our Liberties to part with *all* to Strangers: Whereas I believe that the Bill intended them only a *ſhare*, and this Gentleman finding the Houſe grow warm upon the Matter, was reſolved to expel one Heat by another; and it ſeems the Commons approve of his Method, for they have dealt pretty warmly with his Speech, which I hope hath in ſome meaſure driven out his unnatural Heat.

His general Zeal made him diſcharge furiouſly againſt the Bill; and now his particular Zeal falls on the Arguments made uſe of to defend it.

The Argument of the Honourable Perſon near me (ſays he) *to render all the Care of our Foreſathers of no Eſteem amongſt us, who are or ought to be the Repreſentatives of the Kingdom, was to prove, that this Age and Generation are wiſer* (he did not ſay Honeſter) *than the former.*

I remember (continues he) *that a Weſt-country Man, many Years paſt, undertook to prove the ſame to me and my Company beyond-Sea, by declaring his Father was a Fool to him: I yielded him that Point, by concluding both to be ſuch; and yet our Fore-fathers might be wiſe Men. I ſhall not at this time queſtion the Wiſdom of thoſe who promote the Bill, or their Fathers: For my ſelf I declare in behalf of the Wiſdom and Honeſty of our Predeceſſors, nor can I aſſent to the yielding up of the Liberties and Laws they derived unto us, only becauſe ſome Gentlemen think better of themſelves, and perhaps miſtakenly, than of their Parents.*

The Burden of all this Crambo is, that Sir *J.* is very angry that the preſent Generation ſhould pretend to know better what is fit for themſelves than the Generations paſt could poſſibly do as to a mutable Conſtitution, which I have anſwered already; and ſhall only add, that I believe he injures the Houſe in alledging that to be the only Reaſon they had for the Bill, That ſome Gentlemen think better of themſelves than of their Parents; for he himſelf pretends to anſwer three more, as we ſhall hear anon: And in truth the Weſt-country Man might have been quits with him here, in a Complement almoſt of his own Coin.

It being a very material Point to know how our Author came to have ſuch a Deference for his Anceſtors, he informs the *Speaker* thus concerning it.

Sir, I was eaſily inſtructed in a Principle of Deference to the Wiſdom of our Anceſtors; and at this time I tremble when I reflect on the Correction given me by my Maſter, that I might not forget, but imitate and defend in all Times this Rule. Let them only be accounted Good, Juſt, and Wiſe Men, who regard and defend the Statutes, Laws, Ordinances and Liberties which their Fore-fathers Wiſdom and Experience obtain'd for themſelves and Poſterity. Now it is my Opinion, Mr. Speaker, *that if thoſe Gentlemen who approve of this Bill, had not only been taught that Rule, but as well corrected as my ſelf, they would be of my Judgment: And I wiſh that they who depart from that Rule, and ſacrifice our Engliſh Liberties to a number of Mercenary Foreigners, may not meet with a much more rigorous and exemplary Chaſtiſement from their enraged and ruined Countrymen.*

The Sum of the Matter is this, that our Author was whip'd into this Principle, and in truth it's pity but that he ſhould be whip'd out of

of it again; that as he trembles when he reflects on his former Correction, he might quake when he reflects on the latter. This I hope the good Readers will not think ſevere, when they conſider that our Author does not think ſuch Whipping, as he himſelf had, enough, but would plainly ſeem to wiſh for a *De-Witting* upon thoſe Members that were for the Bill. And for this End I conceive it was that ſuch great Bundles of his Speeches were ſent to the Silk-Weavers, *&c.* in *Spittle-fields*, that they might come and chaſtiſe the Houſe into better Manners. But to come to his Argument, which ſmells ſtrong indeed of his Roman Spirit; They muſt only be accounted Good, Juſt and Wiſe Men, who regard and defend the Statutes, *&c.* which their Fore-fathers Wiſdom and Experience obtain'd for themſelves and Poſterity. If this be the only Rule by which we muſt try Good, Juſt, and Wiſe Men, we muſt allow it to other People and Nations as well as our ſelves: And if ſo, then other Nations have as good reaſon to put a Value upon the Wiſdom of their Anceſtors as we. And thus, if a Reformation of Religion were propos'd in *Spain*; No, ſay the Spaniards, they are only Good, Juſt and Wiſe Men, who regard and defend the Statutes, *&c.* which were obtain'd for us by the Wiſdom and Experience of our Fore-fathers. But the Wiſdom and Experience of our Fore-fathers obtain'd thoſe Statutes which ſettle and eſtabliſh the Catholick Religion. *Ergo*, We cannot be Good, Juſt and Wiſe Men, if we admit a Reformation. And thus our Author, from his excellent Roman Spirit, hath furniſh'd the Romaniſts with an Argument againſt our Religion; And if thoſe who were intruſted with the Education of our Anceſtors, for two or three Generations backward, had taken as much care to whip this Principle into their Pupils, as our Author's Tutor took to whip it into him, the World had not been troubled, as at this Day, with the peſtilent Northern Hereſy, but we had ſtill been of the *old Roman and true Engliſh Spirit*: And yet I'm afraid, that if the Matter be duly ſearch'd, our Author's Receipt will want a *Probatum eſt*; for I think there was ſufficient Care taken in the late Reigns, to whip the Nation into the Principles of Paſſive Obedience and Non-Reſiſtance, and a ſtupid ſubmiſſion to the Dictates of that Faction, who in ſpite of Senſe and Reaſon will needs be called *the Church*; and yet we ſee that it will not do, ſo that we muſt even imitate that Phyſician, who after he found himſelf miſtaken in preſcribing of Bacon as an infallible Remedy againſt a certain Diſtemper, becauſe he ſaw an Engliſh-man cur'd by it, qualified his *Recipe* with a *Tantum Anglis*: So muſt we infer, that this Receipt

of Whipping Men into Principles, will be only ſucceſsful on thoſe of our Author's ſtamp; for no thinking-Man will be whip'd into any Principle contrary to his own Senſe and Reaſon: And thus we ſaw that neither the Degradation by the Clergy, nor the Laſhing by the *Diſpenſing Judges*, could whip Paſſive Obedience into Mr. *Johnſon*, though they laſh'd him ſoundly from *Newgate* to *Tyburn*; and yet half that Pains would have taught an Animal of our Author's kind both to fetch and carry.

The Arguments uſed for the Bill, (ſays my Author) *are in ſubſtance theſe: Firſt, a Want of Purchaſers for our Lands; Second, of Merchants; Third, Manufacturers, who can work cheaper than the Engliſh; Fourth, Husbandmen to till the Ground. To all theſe I ſhall return ſhort Anſwers; but if I debate not on them with that Advantage and Reaſon as our Land-Admirals can (no doubt) with great Ingenuity on Sea-Politicks, I hope the Houſe will pardon me; for my Obſervations never coſt the Kingdom ſuch Expence of Money at Home and Loſſes at Sea, as hath the Experience of thoſe Honourable Perſons in Sea-Affairs.*

Our Author lays about him on all hands, and if he cannot prevail with the Silk-Weavers, *&c.* from *Spittle-Fields* to come and chaſtiſe the Houſe with Scorpions, he's reſolv'd they ſhall feel the Scourge of his Tongue, and pours out his Vengeance upon our Land-Admirals moſt furiouſly. What pity but he himſelf had been one of them, for by his Behaviour it would ſeem that he has more than a Month's Mind to ſome Preferment, and then he may alſo learn Experience at the Nation's Coſt; for his Principles have already coſt them dear. It was obſerved to be the Method during the late Reigns, for ſuch Members as had a Mind to Court-Preferments, to inveigh bitterly againſt the Proceedings of the Court in the Houſe; and it's very probable that our Author had a Mind to try whether the ſame Methods be practicable in this: and in truth, I think it were worth the Court's while, though upon no other Account but *animi gratia*, to put it to the Trial, that they may ſee what Mercenary Souls ſuch ſort of Men have. But if he be ſo much concern'd at our Expence of Money at home, and our Loſſes by Sea, why is not he and his Party more active in diſcovering the Cauſe, and bringing the Inſtruments to condign Puniſhment? This hath hitherto been prevented by Men of our Author's Principle, though His Majeſty gave it in charge to the Houſe. We know of what Party they were who obſtructed the Courſe of Juſtice againſt the Authors of our firſt Miſcarriages at Sea, and it's eaſie to be conjectur'd of what Side they are who hinder the diſcovery of the

the latter; and yet thoſe Men keep the greateſt Noiſe of any about the Loſſes of the Nation, to enrage the People againſt the preſent Government, though they themſelves be the Principal Cauſes of thoſe Loſſes, and brought this War upon us which exhauſts us with Taxes, and herein they exactly imitate the great Enemy of Mankind, who firſt Tempts and then Accuſes; and thus they lay the Government under a Neceſſity of taking ſuch and ſuch Meaſures, and imploying ſuch and ſuch Men, on pretence that the Monarchy and the Church will be otherwiſe undone, and at the ſame time throw the blame of all the Miſcarriages of their own Tools upon the Government, to make it hateful to the People, of whoſe Privileges they would now have the World to believe that they are extreamly tender, though in the former Reigns they told us, That we muſt reſign our Souls wholly to the Church, and our Bodies and Eſtates to the King, and durſt ſcarcely plead any Property in either, except we would be reputed Schiſmaticks or Traitors.

But now let's come to our Author's Anſwer to the Arguments. Firſt, *It's argued by ſome*, ſays he, *that we want Purchaſers for our Lands; this is a melancholy Conſideration. I therefore deſire thoſe Gentlemen who approve of this Bill, to tell me what it is hath brought us to this Condition, That the Landed Men of* England *are reduc'd to ſo low an Ebb that they muſt ſell, and none left able to buy, unleſs Foreigners are naturaliz'd; Doth this prove our Forefathers wanted Underſtanding? or doth it not rather conclude it's occaſion'd by our Want of theirs, and not following their Examples? Who never tax'd their Country to the Ruin both of themſelves and their Poſterity: Nor did they expend the Money of the Kingdom on ſuch Allies as ours; who, as we have been informed by ſome of the Privy Council, are not in our Intereſt, and will ſpare us none of their Men for our Pay without great Penſions. Likewiſe for themſelves; Can any Man hope to perſwade me that our Forefathers brought Foreign Soldiers into* England *and pay them, and naturalize them likewiſe, at the ſame time ſend the Engliſh Souldiers abroad to fight in a ſtrange Land without their Pay.*

Let us but abate our Taxes, and after the wiſe Precedent of our Fathers, pay our own Seamen and Souldiers at home, and ſend the Foreigners back; then the Money will be found circulating at Home in ſuch Engliſhmens hands who may buy the Lands that are to be ſold, without naturalizing Strangers.

To our Author's Queſtion, what it is that hath brought us to this Condition, That Landed Men are neceſſitated to ſell, and that none are left able to buy, except Foreigners be naturaliz'd? It may be anſwered

anſwered in ſhort, That the baſe Surrender, or rather betraying of our Civil and Religious Liberties in the late Reigns by thoſe of his Party, brought us to a neceſſity of inviting over our preſent Soveraign, and joining him with our Arms to recover what we had ſo loſt; and the Treachery of thoſe of his Party whom His Majeſty has been forc'd to imploy, or the Curſe of Heav'n upon ſuch Inſtruments hath many times broken his Meaſures, prolong'd the War, increas'd our Taxes, and ruin'd our Trade; but that none are left able to buy, except Foreigners be naturaliz'd, is I ſuppoſe what no body ever ſaid. There may be and are many who are able to buy that are not willing, ſo long as they ſee the Government liable to the Treachery of ſuch Men as himſelf, who would inhance the whole Adminiſtration of Affairs into their own hands, and not only exclude Foreigners, but their own Native Brethren, and a hundred times better Engliſhmen than themſelves; becauſe their Conſciences will not ſuffer them to take the Sacrament for the obtaining of a Place or Commiſſion, which they think contrary to our Saviour's Deſign and Inſtitution; or are not ſo ſuperlatively Proud as to pretend to a poſture of greater Humility in receiving the ſame, than was practis'd by the Holy Apoſtles; and not only for this reaſon, but alſo becauſe the Faction repreſent the honeſt and moderate Churchmen as not fit to be imployed, putting them almoſt in the ſame Category with Diſſenters: And therefore I would very fain know of our Author what encouragement either of thoſe ſorts of Men have to lay out their Money in buying Land, when they muſt bear equal Burden with others to ſupport the Government, while their Enemies enjoy all the profitable Imployments under it, and only watch for an opportunity, not only to deprive them of their Eſtates, as in the days of Yore, but of their Lives and all the Comforts of 'em: For we ſee ſo little of the effects of the Faction's Repentance for their having formerly perſecuted their Brethren, that on the contrary it is evident that they are ready to burſt with their Venom; which is now kept in by the Reſtraint of Law. And as to the Naturalizing of Foreigners, though we don't ſay, that none are left able to buy except that be granted; yet ſuch a Law would very much conduce to procure Chapmen: For there are not only ſome French Proteſtants who are able to purchaſe, but many rich Merchants, and others in *Holland* and *Germany*, who would be thereby incourag'd to come and plant themſelves here, where they might have all Neceſſaries in Plenty, and the Freedom of their Religion under a Government which they love, and in a Country where they might live without any fear, either

ther from the French King, or any other Oppreſſor: and if this ſhould be the Caſe, as it probably would, conſidering the horrible Devaſtations of the Palatinat, the continual Danger of other Proteſtants upon the *Rhine*, and elſewhere, and the little Ground that there is to be purchas'd in *Holland*; where, I pray, would be *England*'s Diſadvantage by an Act of Naturalization? And would it not rather be infinitely to her Advantage to have their Eſtates ſpent here upon her own Product, and her Strength increas'd by ſuch a conſiderable acceſſion of Zealous Proteſtants, who know the Principles and Practices of the Papiſts ſo well, that they would be in no hazard, according to the practice of too too many of our Engliſh Proteſtants, either of eſpouſing the Intereſt of *Lewis* XIV, the late King and his pretended Son, or of undermining the Government of Their preſent Majeſties? But this our Author and his Party know too well, and that makes 'em redouble their Clamour againſt the Act of Naturalization, though under the ſpecious pretences of an Exuberant Zeal for our Engliſh Liberties.

In the next part of the Paragraph, the Gentleman charges the Houſe with ruining themſelves and their Poſterity by Taxes; as if no other of the Members had either Eſtates to be tax'd, or Poſterity to be ruin'd but himſelf. Our Author's Good Book, (for that's the higheſt Epithet which he can vouchſafe to the Holy Scriptures) ſays, He that provides not for his Family is worſe than an Infidel, an Epithet which the Moderns appropriate to the Turk: but certainly he that ruins his Family muſt be worſe, and I can't tell how to explain that better, than by ſaying, that he muſt be as bad as the French King; and ſo the Commons are obliged to this Gentleman for his Complement.

Then he tells us, That our Foreſathers would not expend the Money of the Kingdom upon ſuch Allies as ours, who are not in our Intereſt, and will ſpare us none of their Men for our Pay, without great Penſions likewiſe for themſelves. Here our Author runs high indeed, and brings in Privy-Counſellors to accuſe the King, as if he had made an Alliance with thoſe who are not in our Intereſt, which muſt be a very ſtrange kind of Allies indeed: I think by the Gentleman's leave, that in ſuch a caſe as this, He that is not againſt us is for us; and it's much better to have a Defenſive Alliance with the Northern Crowns than none at all, that keeps them from doing us hurt if they can do us no good; and as for their not letting us have their Men for Pay without Penſions to themſelves, if they furniſh their Quota's for their Concerns in the Empire, we have the leſs reaſon to be angry; I

don't

don't know that any Prince or State have reaſon to part with their Men, which are their Strength, for bare Pay, without any other Conſideration: and if His Majeſty think fit to grant it, I know no reaſon why this Gentleman ſhould caſt ſuch an Unmannerly Reflection upon it; a Provocation as ſmall as this brought *Charles* I. with an Armed Force to demand five Members from the Houſe of Commons: but let the King do what he can, our Author will never be pleas'd; if he ſends Engliſhmen abroad to fight, then he cries out that they are ſent to be knock'd on the head without their Pay; and if he hire Foreigners, then he expends his Money upon ſuch Allies as our Forefathers would not have done, though at the ſame time His Majeſty has very few or no Allies but what at ſome time or other have been in Alliance with our Forefathers, and had of their Money too when they had not ſo much to ſpare. As to the bringing of Foreign Souldiers into *England*, and Naturalizing them, while at the ſame time he ſends Engliſh Souldiers abroad, *&c.* it's very hard that a Foreign Prince, who riskt his All to ſave us from being ſwallow'd up by Popery and Slavery, ſhould be denied ſome Troops of his own Countrymen for his Guards, in whom he may confide upon all Emergents. This Reflection is ſo very Malicious, that nothing but Jacobite Impudence could have publiſh'd it; but if our Author had been a Man of Thoughts, he would have forborn this Cavil merely out of reſpect to the French King, the God of his Party, who has always Swiſs Guards about his Perſon, when natural Frenchmen are ſent abroad to fight; and it was his Cuſtom formerly to have Scotiſh Guards too. Then as to our Engliſhmens want of Pay while Foreigners have it, it's more than I dare ſay our Author is able to inſtruct; but if he can any ways make the King odious to the Nation, he cares not by what means, ſo it be but accompliſh'd. But as to our Troops not being paid in *Flanders*, it's ſtrange how they come to gain Credit in that Popiſh Foreign Country without Money, and that the Natives of the Country ſhould not complain of it, which to be ſure if it were true they quickly would, and Gazettes and Letters would as quickly mention it, which ſeeing they do not, we muſt let it paſs for a Jacobite Forgery: Then as to the Naturalizing part; The number of the Foreign Souldiers which we have here is ſo very inconſiderable, that the Naturalizing of them, if they ſhould require it, would do us no damage; and it's what in Gratitude we could ſcarcely deny, that of thoſe who hazarded their Lives to ſave our Liberties, a ſmall number at leaſt ſhould partake of 'em with us. But it is not to be ſuppoſed that many of the common Souldiers will trouble themſelves

themſelves about it; and for their Officers, if they do, it adds to our Strength, and obliges them to ſpend what they ſave amongſt us; whereas otherwiſe they might carry it elſewhere: but there are not many Souldiers who are hoarders of Money; ſo that we need not be over-ſolicitous who ſhall be Heirs to their Eſtates. And in ſhort, as to the Matter of Naturalization, we need never be afraid that any other but thoſe of Eſtates will be at the Expence of coming from beyond Sea to reap the benefit of it; and if any ſuch come, they will be worth their room. But notwithſtanding all this Noiſe againſt Foreign Proteſtants, I believe there's few of the Party who would refuſe their Sons for Apprentices, provided they may have 'em on their own terms, and then they muſt be Enfranchis'd whether they will or not; ſo that it's plain, that this Spite againſt Foreign Proteſtants flows not from any Damage that their Naturalization can do us, but merely becauſe they are firm to the Government. Then as to the ſending of Men to *Flanders*, this is a mighty Grievance to our Author. The *Netherlands* have been formerly thought our Barrier, the ſecuring of them was the ſecuring of our Selves; ſo that it's no wonder he ſhould be angry that we ſend Men thither, becauſe it gives the French King ſuch a Diverſion, that he has no leiſure to reſtore the late King: and could Monſieur but once ſecure ſome good Harbours in that Country for his Men of War, he would very quickly make us a Viſit, and as ſpeedily ruine our Proteſtant Allies the Dutch; which would mightily rejoice our Author's Heart: For it's eaſie to perceive that he cares not though the War were in our own Bowels, when he is not willing that we ſhould meet the Enemy beyond Sea and keep him at Home: And that we may be further convinc'd of his Good Will to the Nation, he preſſes hard for the Abatement of our Taxes. If the Caſe would admit it, I believe that every body would be glad of it as well as himſelf; but if the Taxes be abated, how ſhall the War be maintain'd, and not only our Honour, but our Religion and Liberties be ſecur'd? If *England* ſhould fall off, the League would quickly diſſolve, the French King would ſpeedily gain his Point, and make us pay more in one Year by his Military Contributions, than we have done yet during the War; he would take care to put us out of a Condition to trouble him any more beyond Sea, to caſt the ballance of *Europe*, or maintain the Proteſtant Religion abroad; and as he hath had no Mercy on his own Country, we have no reaſon to expect he ſhould have any on ours: and yet our Author muſt ſet up for a Grand Patriot to his Country, becauſe of his Noble Speech, adviſing us to withdraw our hand from that which

we had better never have begun, than to leave unfiniſh'd; for the Caſe is come now to this Point, that either we muſt render the French King uncapable of troubling his Neighbours any more, which (bleſſed be God) his Majeſty is in a fair way of effecting, or elſe we muſt follow his Triumphal Chariot, and inſtead of our Liberties, hug our Chains.

Our Author's next Advice is, *To pay our own Seamen and Souldiers at Home, and ſend the Foreigners back; Then will the Money circulate at Home in ſuch Engliſh-mens Hands, who may buy the Lands that are to be ſold*, &c.

Here's ſomewhat to do about paying our Souldiers: but he would do well to acquaint us by what way it may be effected, without the Taxes which he is for abating. And whether it be the King's Fault that they are not paid? Had the Arrears of his Army been as long unpaid, as the Victuals and Clothes of K. *Ch.* II: Had he ſpent his Money as he did, upon Ladies of Pleaſure, and maintaining B——ds: Had he ſhut up the Exchequer, or defrauded his Creditors; or had he refuſed to give the Nation an Account of their Money, there had been ſome ground for this Clamour. But if any of our Author's Party, or of the high-Church-Faction, have miſapply'd the Money which was deſign'd for that End, why do not our Mutmurers concur to bring them to puniſhment? I am confident they may have the King's Leave. As for the ſending of the few Foreign Troops which we have back, I have touch'd upon the Ingratitude of that already. And as to the paying of our Sea-men and Souldiers at Home, the former are never paid any where elſe; and for the latter, we had better pay them in *Flanders*, to keep the French at a Diſtance, than expoſe our ſelves to a French Invaſion by withdrawing them, for in that Caſe we muſt pay them and the French both: And for the few Foreign-Souldiers which we have among us, I'm ſure they have neither their Clothes nor their Victuals from *Holland*, and therefore their Pay muſt needs circulate in *England*.

Our Author goes on thus. *Secondly, It's ſaid we want more Merchants: Whom may we thank for bringing ſo many to Poverty? But I ſhall forbear grating, and deſire the Liberty to conſider in ſhort how the Trade of* England *hath hitherto been carried on. Gentlemen have placed their younger Children to Merchants. Their Maſters obſerving their Honeſty and Diligence, when they have gained ſome Experience in the neceſſary Parts of Trade, generally ſend them Abroad, to* Turky, *all Parts of the* Levant, *to* Spain, Portugal, Eaſt *and* Weſt-Indies; *and all Parts where* England *holds any conſiderable Commerce, there the young Men are imployed:*

ployed by, and entruſted with the Stocks and Eſtates of their Maſters and Friends, whereby all Parties, both the Principals at Home, and the Factors Abroad, are advantaged, and England *enriched, (for therein end all Centers); and at laſt, when they are ſatiated with Gain, they return to their Native Soil, their Friends and Relations, for Eaſe and Enjoyment, making room for a younger Generation to ſucceed in their profitable Employments. Thus hitherto this Kingdom hath advanc'd in Riches, whilſt Foreigners could not with Succeſs plant their Factories on us through the Advantage we had by our Laws. Let us but turn the Tables, and conſider the Conſequence; ſuppoſe we paſs this Bill, and the* Dutch *(who no doubt will take the Oaths as this Bill directs to, and proteſt againſt Popery and Paganiſm, and on occaſion Chriſtianity too, as at* Japan *) ſend their Servants and Factors hither, and we naturalize them, and let the Capital Stock, which gets an Employ to theſe new-made Engliſh-men, belong to their Maſters and Friends, who never did, or ever will live amongſt us: Will it not then follow that the Profit will be theirs, and not* England's*? And will not the new-made Engliſh (yet Dutch-men ſtill) return to their Countrey and Friends with their Gain, as our People hitherto have done? We may obſerve by our Inland Trade, that it's ſeldom they who make the Manufacturies gain Eſtates, but thoſe who imploy their Stocks in buying and ſelling what others make. And it's the ſame with the Merchants, thoſe that Export and Import are the Gainers; the firſt Maker very ſeldom, the Conſumptioner never.*

The Concluſion then of this Experiment muſt be this, That what hath hitherto been Gain to England, *by Engliſh Merchants and Factors, will be turn'd to a Foreign Land by the Foreign Merchants, naturaliz'd for their own Good, not* England's.

Here's a long Paragraph, but little to the Purpoſe. As to our Author's Queſtion, Whom we may thank for bringing ſo many of our Merchants to Poverty? It may eaſily be anſwered, Even thoſe of his Stamp, who give the *French* notice of all our Motions by Sea; or being entruſted with the Management of our Convoys, *&c.* let them fall into the Enemy's Hand, either by Treachery or Cowardiſe. Then as to the Return of our Factors from *Turky*, *Spain*, *Portugal*, the *Indies*, &c. with Riches to themſelves and Maſters, after they were ſatiated with Gain, it muſt be obvious to every Man that thoſe Factors bought the Product of thoſe Countries where they were imploy'd, and liv'd upon the ſame while there: So that our Money for the ſaid Products did circulate in thoſe Countries, or at leaſt that which was equal to Money in Value; and conſequently were profitable to thoſe Countries as well as to our own, both by exporting their Product, and

imploying the Natives in the ſeveral Manufactures, Carriage by Land and Water. And in the ſame manner may we reap Advantage by Foreign Proteſtant Factors, and yet Expedients found out, by the Wiſdom of Parliament, to ſecure our own Trade by Exportation. But further, I would enquire of our Author, whether he thinks there's no difference betwixt Foreign Proteſtants living here, and Engliſh Proteſtants living amongſt Pagans, Turks and Papiſts, in ſuch Places where neither the Climate, Religion nor Conſtitutions of the Country are agreeable to them, eſpecially if they be ſuch as have any Zeal for their Religion; I ſay, I would fain know if it be not much more probable to think that our Plenty of good Proviſions, the Pleaſantneſs of our Countrey, Healthfulneſs of our Climate, together with the Wholeſomeneſs of our Conſtitutions and firm Eſtabliſhment of our Religion, without fear of Oppreſſion by Potent Neighbours, are not like to be more powerful Attractives to induce Foreign Proteſtants to ſettle here, than any thing that can be found in thoſe Countries which our Author has nam'd, to induce Engliſh-men to ſettle there, eſpecially when thoſe Proteſtants are Naturaliz'd? But our Author's Rancour againſt the *Dutch*, hath ſo much blinded both the Eyes of his Body and Soul, that he can neither ſee nor conſider, that it were an eaſy Matter for the Parliament to provide againſt all thoſe Inconveniencies, Real or Imaginary, which he hath heap'd together, and yet make an Act of Naturalization, not only profitable to our ſelves, but advantageous to Foreign Proteſtants, without planting their Factories on us, ſo as to ruin our own Trade, or permitting thoſe who ſhall raiſe Eſtates in this Kingdom, to go and ſpend them elſewhere. And it had been much more deſerving the Title of a Patriot, which our Author is ſo fond of, if he had modeſtly propounded his Objections, and deſired the Houſe to conſider of thoſe ſuppoſed Inconveniencies, than to libel the Repreſentatives of the Nation by Seditious Pamphlets, to bring them under a general Odium by the People whom they repreſent at Home, and in hazard of their Lives by the Silk-Weavers, *&c.* here.

As to his Reflections on the *Dutch*, for denying their Religion at *Japan*; Envy and Spite will make us look at our Neighbours Faults through a Magnifying-Glaſs, or find Faults where there are none. I know that in *Charles* II's Time, when it was thought fit, for the advancing the Proteſtant Intereſt, to deſtroy our Proteſtant Neighbours the *Dutch*, all the Calumnies that Malice could invent were publiſh'd againſt them, and this amongſt others. But what if it be true? why ſhould all the *Dutch* be chargeable with this, more than all Engliſh-men

are

are chargeable with the Renegado's of their own Nation, who fall off to Popery and Mahumetaniſm but too frequently?

Our Author continues thus. *But this is not all, for at once the Art of Navigation will be rendered uſeleſs; whence then will be a Nurſery for Seamen? for Foreign Merchants will naturalize Foreign Seamen: and when the Preſs-maſters find them, they will* Dutcher ſpreaken, ye Min-heer, *and avoid the Service. But at the Cuſtom-Houſe, Exchange, and in all Corporations they will be found as good Engliſh-men as any be of this Houſe; from whence it followeth that Trade will be only carried on by Foreign Merchants and Seamen, and the Engliſh Seamen condemned to our Men of War, and perhaps live there as hitherto, without their Pay, till another Million be owing them for Wages; and in the interim have this only Conſolation and Reward for Service done, and to be done, that their Wives and Children may be ſubſiſted by the Alms of the Pariſh, whilſt Foreign Souldiers are maintain'd at Home and Abroad with their Pay.*

Here the Gentleman thinks he has hit the White, and that ſurely the Nation will never have any more regard to the Houſe of Commons, who would render their Navigation uſeleſs, by which we have increas'd our Wealth and our Glory: but the height of our Author's Paſſion wont let him ſee his own Inconſiſtencies: I hope if the Foreign Seamen be once Naturaliz'd, their ſpeaking Dutch won't exempt them from the King's Service; and any Man of half our Author's Invention, may find an Expedient how the Preſs-Maſters ſhall know whether they be Naturaliz'd or not; and if this be done, then we ſhall be able to provide our Fleet with more eaſe than at preſent, when we cannot only Impreſs our own Native Seamen, but our Naturaliz'd Foreigners. As for our Seamens want of their Pay, while their Families are maintain'd by Alms, it hath been ſufficiently anſwered already; and if the Cauſes were truly inquir'd into, and the Inſtruments duly puniſh'd, I am afraid that ſome of our Author's Stamp would paſs their time but very ſorrily. Then as to the maintaining of Foreign Souldiers at Home, their Number is ſo very few, and every Day like to grow leſs, that there is more of Malice than any thing elſe in the Objection. And for thoſe we maintain Abroad, there are the more of our Country-men ſav'd, not only from the Fury of the Sword, but the raging Diſtempers of the Camp, which generally proves fatal to great Numbers, till they be once ſeaſon'd: but our peeviſh Author can no ways be pleas'd; he's angry that Engliſh-men ſhould be ſent Beyond-Sea, and yet will neither let his Majeſty have Foreign Souldiers at Home nor Abroad.

A:

A Third Argument, says this worthy Knight, *for admitting of Foreigners, is upon a supposed want we have of Manufacturers, especially such as will work cheaper than the English. In my Opinion, this Reasoning is Extraordinary, and ought not to take Air out of the House, lest the old English Spirit should exert it self in Defence of its Liberties; for at this time when all Provisions are become excessive dear by the great Quantities exported to* Holland, *which puts the poor English Manufacturers on Starving in most Parts of* England, *for want of a full Imployment to enable them to support their Families by their honest and painful Labour and Industry, shall an English Parliament let in Strangers to under-sell our Country, which they may easily do whilst they live in Garrets, pay no Taxes, and are bound to no Duty? How shall we answer this to our Country who sent us here? when by so doing, instead of making the Kingdom more populous, we provide only for the Subsistance of Foreigners, and put our Countrymen to the Choice of starving at home, or to turn Souldiers and be sent to* Flanders, *and starve there for want of their Pay; for it's well known that at this time, more Commodities are made in* England *than can be consum'd abroad or at home, which makes the poor Manufacturers so miserable.*

That there are several Manufactures which we us'd to import from *France* and elsewhere in time of Peace, because we could neither have them made so cheap nor so well in *England*, is what I think no body can deny; and if by Naturalizing French and Dutch Protestants, we can have those Manufactures made as cheap here as they had them there, and cheaper and better than the few that make them in *England* can do, will not the Good of the whole be more than a sufficient Compensation for the loss of a few, which may also be provided against by the Wisdom of the Parliament, either by incorporating our own with the Foreign Manufacturers, and making them the Managers or Overseers of the same if capable, or by such other Methods as the Promoters of this Bill and the Prudence of the House shall suggest: and by this means, will not the Money which us'd to be exported for those Commodities be spent and circulate at home, and the Foreigners who now live meanly and in Garrets, to avoid the Sowre because they must reap none of the Sweet, be encourag'd and enabl'd to live after a better rate, marry and set up Families, (whereas now many of them live single because of their Poverty) pay House-Rent and Taxes, wear better Apparel, and spend more liberally in Housekeeping; by which Method the fruits of their Labours will circulate to the remotest Corners of the Kingdom, and the Nation become fuller of People, who will help to spend the Commodities made in *England*, which our Author says

ſays are more than can be conſum'd either at Home or Abroad, and occaſions the Miſery of our Manufacturers: and if the Dutch teach us their way of making Linen, and the French theirs of making Paper, will not great Sums which are continually returned beyond Sea for thoſe Commodities, be ſpent at Home? So that we may eaſily perceive our Author's Clamour againſt the Houſe to be very unreaſonable, and his Suggeſtion of the danger of their Arguments taking Air without Doors extremely Malicious, and altogether the Product of his J——ite Roman Spirit, which prompted him to ſend his Libels amongſt thoſe that he thought would be the moſt eaſily impos'd upon by them, in hopes (as is manifeſt from his hint of the old Engliſh Spirit's exerting it ſelf in defence of its Liberties, which plainly points at former Inſurrections againſt Foreigners) to procure an Uproar; which as it would have endangered the Parliament, diſturb'd the Peace of the Nation, and given the Jacobites an opportunity of acting under a diſguiſe, would have alſo prevented His Majeſty's going beyond Sea himſelf, or ſending his Forces thither, and by conſequence have promoted *Lewis* XIV's and the late King's Intereſt; and no doubt our Author's miſcarrying in this Attempt, will afford new matter of Reflection to the *Paris* Gazetteer, like that which he had in his Gazette of the 6th of *March*, That thoſe Members of the Houſe who are for the Publick Good have not been ſucceſsful in their Endeavours againſt the Penſioners; for I queſtion not but our Author has taken care to give notice of his Efforts to the Court at *St. Germains*, and his Libel will make the French believe that *England* is in as bad a Condition as *France*. Then as to his Malicious Reflection on the Members for the Bill, that they take care for the Subſiſtance of Foreigners, and put our own Countrymen to the Choice of Starving at home, or turning Souldiers, and be ſent to *Flanders* to ſtarve there for want of Pay; it's like the Charity of his Faction, who when the poor French Proteſtants fled hither from the tyrannous Perſecution at home, would force them to a Compliance with things contrary to their Conſciences here, or elſe they muſt ſtarve. But if our Author had not been in a mighty haſte to produce his J——ite Birth to the World, he might have conſidered that when Foreigners are Naturalized, they are liable to bear Arms either at home or abroad, as the Exigence of the Government requires, as much as Engliſhmen: Nor is it to be ſuppoſed that the Parliament would ever be ſo unnatural, as he would wickedly repreſent them, to feed Foreigners and ſtarve their own Countrymen. I believe there's none who will think that Sir *J. K.* alone has all the

Bowels

Bowels of Compaſſion for his Country, and that the reſt of the Members have none. This pretended Zeal for the People, is but like the Jack-daw's counterfeit Dreſs of Pigeon's Feathers, that he might the better get into the Dove-houſe to deſtroy the Eggs and the Young; but being once diſcovered by his Cawing, that he was not a Pigeon of the right kind, the reſt expell'd him the Dove-houſe; and it's pity, as was ſaid by an ingenious Member, that if this be Sir *J. K*'s Cawing, but he ſhould undergo the ſame fate. This outragious Clamour, all Circumſtances being conſidered, looks very like ſuch a Signal as that which a Frenchman, of whom I have read, gave to one of the *Childericks* of *France*, who had been driven from his Throne for Male-adminiſtration, that he might venture to attempt the recovery of it again: and I wiſh that our Author, and ſome others, may not be of that Traitor's Kidney, who run out into a mighty Zeal againſt the depoſed *Childerick*, till he had run his Succeſſor into the ſame Meaſures for which he was depos'd, fruſtrated or retarded his Deſigns; whereby he forc'd him to make his Government grievous to the People by hard Taxes, and then by exclaiming againſt his Adminiſtration, pav'd the Way for *Childerick*'s return *.

* *Mezray*'s Hiſtory of *France*.

Then our Author proceeds thus, *All Country Gentlemen within this Houſe, have for ſeveral Seſſions laboured what they could to raiſe the Price of the Proviſions which their Lands produce, and ſome think it not great enough yet, and they would deſpiſe that Man who ſhould endeavour to lower the Rates by propoſing a free Importation of Iriſh Cattle and Corn, though he had no other Deſign, than that Charitable and Neceſſary one of relieving the Poor; and yet theſe very Gentlemen are for this Bill, becauſe they would have the Labour of the Poor brought to a lower Advantage. In my Opinion, this is a very unequal way of reaſoning, that whilſt we raiſe the Price of the Product of the Land, for the Gentlemen to live in a greater ſtate, at the ſame time our Conſults are how to make the half-ſtarv'd Manufacturers that live by their daily Labour, more and more miſerable. What Opinion will the common People of* England *have of this Houſe and the Gentlemen of the Kingdom, whom nothing can pleaſe but what is made by Foreigners, or comes from Abroad?*

That none of the Members may eſcape our Author's Fury, and that of his Party, he takes care to accuſe firſt *All* the Country Gentlemen, and then all the reſt; the firſt of ſtarving the Poor to keep up the price of the Proviſions which their Lands produce, and hindering the Importation of Iriſh Corn and Cattle for the Relief of the Poor, becauſe they would have their Labour brought to a lower Advantage, and then all

all the reſt, of conſulting how to make our half-ſtarv'd Manufacturers more miſerable: Can any Man whoſe Charity is of the largeſt ſize, look upon this way of Libelling any otherwiſe than as the ſounding of an Alarm to ſuch Tumults as thoſe of *Jack Straw* and *Wat Tyler*'s Rebellions, and calculated on purpoſe to make the poor Labourers and Tradeſmen not only knock all the Members of Parliament, but all the Gentry of the Kingdom on the head; that ſo during our Confuſions, the late King's Party might declare for him, now that the Spring is advancing apace, and the Jacobite Humours all afloat? So that though we cannot tell this Gentleman what opinion the common People will have of the Parliament, *&c.* yet we are ſure they can have none worſe than what he endeavours to inſpire them with, but all in vain; as is ſeen by the Event, and the Silk-Weavers bringing in his bundles of Libels to be burnt in the Flames; by which it appears that the Pigeons have diſcovered the Jack-daw by his Cawing.—But if there be any of the Members ſo criminally Uncharitable as he repreſents them, may the Juſtice of Heav'n and the Nation find them out: It had been more like a Patriot and a good Countryman to have expoſtulated the caſe modeſtly with them, than to enrage the Poor and ſet them on to worry them, though very undeſervedly, conſidering the Kindneſs which they have ſhewed to our own Manufacturers, both by an Act for Importing Italian Silk, and the care they have taken to improve the Woollen Manufactures.

To return to our Author, he ſays further, *That our Palats for a long time have been ſo nice, that nothing but a French Cook could pleaſe: nor could we perſwade our ſelves that our Clothing was good, unleſs from head to foot we were* A-la-mode de France. *The Gentleman was not well ſerved without a Frenchman, and the Lady's Commode could not ſit right, if her fine French Woman did not put it on. Now of a ſudden the Change is as violent in favour of the Dutch, who are great Courtiers, and the only taking-People, and our Engliſh are a ſort of Clumſy-fiſted People, if compared with the Dutch* Hans *and* Fro; *and in ſhort, the Engliſhmen are fit for nothing but to be ſent to* Flanders, *and there either to fight, ſteal, or ſtarve for want of Pay. There is one thing, Mr.* Speaker, *which comes into my Mind, with which I ſhall cloſe this Conſideration, What reaſon was there for blaming the Mayors, Aldermen, Common-Councils, and other Governors of Corporations for Surrendring the Charters, though they ſtill retain the Rights for Engliſhmen only to come into new Charters, and at the ſame time hope to juſtify our Proceedings, though we throw up the Great Charter of our Engliſh Liberties, to admit Strangers?*

The Gentleman's Reflections on the French, are juſt like the ſhort Clauſe againſt Papiſts that us'd to be in King *Charles* II's long Proclamations againſt Proteſtant Diſſenters, which came merely in as words of courſe; and though I ſhall be far from defending our Apiſh Imitation of the French in their Garb, yet I think it much leſs Criminal than to covet their Government, as it's but too too apparent our Author does by his Concern, that the Surrender of Charters ſhould be condemned, which would have brought us to the Bleſſings of Arbitrary Government in a trice, and have ſav'd our Kings the trouble of Penſions; for then they might have had a Houſe of Commons of their own making, to have ſuted a Houſe of Lord's of *Charles* II's begetting, and a Church of *Caſſander* or Biſhop *Laud*'s Conſtitution: Nor is our Author any happier in his Compariſon betwixt the Surrender of our Charters and the Bill of Naturalization, than in his Hiſtory of the Dutch being as much in Vogue for Courtiers with our nice Palats now, as the French were in former times; though if it were ſo, I am of opinion that no ſolid Men, nor good Proteſtants, would be ſorry at the Change. But we ſhall have ſomewhat more to ſay to him anon as to his Treatment of the Dutch.

A Fourth Pretence for this Bill, (ſays my Author) *is a want of Huſbandmen to till the Ground. I ſhall ſay little on this Head, but requeſt the Honourable Perſon below me, to tell me of the* 40000 *French which he confeſſeth are come into* England, *How many does he know that at this time follow the Plough-tail; for it is my firm Opinion, that not only the French, but any other Nation this Bill ſhall let in upon us, will never tranſplant themſelves for the benefit of going to Plough, they will contentedly leave the Engliſh the ſole Monopoly of that Slavery.*

This worthy Knight may pleaſe to conſider, that abundance of thoſe French would be glad to follow the Plough-tail in *England*, if their Language and other Circumſtances would but admit it, rather than be in the ſtarving Condition that many of 'em labour under. Such of them as have been Farmers, are neither acquainted with our way of Manuring, nor have they Stock or Credit to procure Farms; moſt of them have been brought up in another way of living; for it's ſufficiently known, that the Proteſtants in *France* had the greateſt part of the Trade and Manufactures in the Nation. Many of them are Gentlemen, Officers and Scholars, and conſequently unfit for ſuch an Imployment; and our Farmers have not commonly ſo much reſpect for the meaner ſort of them, as to make uſe of their Service either for Plough or Cart; and for ſuch as would come hither to reap the benefit of being naturaliz'd,

naturaliz'd, it's probable, that they may be Persons of better condition than ordinary Farmers, and their Stocks might be more advantageously imployed in the Kingdom; while at the same time the increase of People will require an increase of Provisions, and by consequence make Farming and Plowing both more frequent and profitable than it is at present.

Our Author's next Paragraph is thus: *Upon the whole, Sir, it's my Judgment, that should this Bill pass, it will bring as great Afflictions on this Nation as ever fell upon the Egyptians; and one of their Plagues we have at this time very severe upon us, I mean that of their Land bringing forth Frogs in abundance, even in the Chambers of their Kings; for there is no entring the Courts of* St. James's *and* Whitehall, *the Palaces of our Hereditary Kings, for the great Noise and Croaking of the Froglanders.*

The truth is, so long as we have so many hard-hearted *Pharaohs* as our Author and his Party, who do so much oppress their Native, and so maliciously revile their Foreign Protestant Brethren, we have reason enough to dread the Plagues of *Egypt*; for our Author and his Faction, who did so violently persecute dissenting Protestants in the late Reigns, especially at *B——l*, are still very unwilling to let them go; and all that our *Moses* hath hitherto been able to procure for his oppressed Brethren at the hand of these *Pharaohs*, is, that they may go and serve God as they please, but they must leave all the Places of Power and Profit to them: just like the Liberty that *Pharaoh* gave to the Israelites, that they might go and sacrifice to God in the Wilderness; but they must leave their Flocks and Stocks behind 'em. And now that the Presbyterians of *Scotland* are quite escap'd, and the Dissenters in Old and New *England* enjoy their Liberty, our Author and his Party are so eager to be up and after them, that nothing will be able to put a stop to their Career, but some such remarkable Judgment as the drowning of the Egyptians in the Red Sea.——

As to our Author's Scurrilities upon the Dutch, they are but the poor efforts of an unmanly, impotent, and unbridled Passion, and such as bring more disgrace on himself than the worst he intends to them: For, if we consider them either as part of the antient *Belgæ*, they have been famous in all History; or if we consider them as the old *Batavi*, they are no less Renowned; if we take them as a Colony of the Germans, as undoubtedly they are, then they are of the same Original with our selves; and therefore ought not to contemn them. Whatever difference the situation of their Country and way of Living may pro-

duce in the Lineaments of their Bodies, or whatever difference their Form of Government makes betwixt their Customs and ours, yet that the predominant part of our Language is from the ſame Radix with theirs, there's no Man who knows the one and the other that can doubt; and that this is one of the beſt Arguments to prove a People to be of the ſame Original, the greateſt of Antiquaries will allow: but if we conſider the Dutch, as having gallantly ſtruggled with, and as gloriouſly overcome the Power and Pride of the Spaniards, who were Predeceſſors to the French in their Enmity to the Proteſtant Religion and Common Liberties of *Europe*, there's no Encomium high enough for them; and if we will give our ſelves leave to conſider to what a prodigious height of Power and Greatneſs they have rais'd their Country in ſo ſhort a time under the fortunate Auſpices of the Illuſtrious Houſe of *Naſſaw*, ſince the Reformation began to dawn amongſt them, and how they have hitherto been as a Buſh burning and not conſumed, though ſeveral times ſet on fire by French Papiſts, and our Author's ſort of Proteſtants, under the Conduct of *Lewis* XIV. and *Charles* II. we can look upon them as no leſs than the Darlings of Heaven, and a People over whom Providence hath had a peculiar Care, thereby to make them the Inſtruments of doing great things in the World, ſuch as the effecting of our ſtupendous Revolution, by which they gratefully repaid us for the Aſſiſtance which they received from our glorious Q. *Elizabeth*, and for which we owe to them and our Gracious Soveraign, their Stadtholder and General, the Preſervation under God of all that is dear to us as Engliſhmen and Proteſtants: but I know that all theſe Topicks of Commendation is a ſacrificing the Abomination of our Author and the reſt of his Egyptian Faction in their own ſight; and therefore ſhall come nearer him thus. I wonder how they who pretend to adore the Memory of the two *Charles's*, dare thus treat a People to whoſe Stadtholder and General the Firſt married his eldeſt Daughter, and the Second his Neece, and alſo the eldeſt Daughter of the late King; Matches which the Emperour himſelf would have been proud of: Or how thoſe who pretend to be Men of Honour, can ſpeak ſo deſpicably of a People who have been honoured with a Race of the greateſt Hero's for Princes that the latter Ages have ſeen. But let the Faction treat this People as they pleaſe, and eſteem them as Frogs, or what elſe their Malice can invent; for my own part, if it be ſo, I will declare my ſelf a Proteſtant *Ranelite* on their account, as thinking my ſelf under as great an Obligation to reverence and eſteem theſe Dutch Frogs, ſince they muſt be ſo call'd,

for

for plaguing our Author's beloved Kings, and infesting the Chambers and Houses of them and their Egyptian Faction, as ever the Jewish Sect called *Ramelites*, thought themselves bound to reverence those Frogs which plagu'd *Pharaoh* and his Court: and that which shall heighten my Reverence is, that from amongst these Froglanders, as he calls them, we have now not only an Hereditary King, but one whom God and the good People of *England* have chosen; though I doubt not but to our Worthy Knight and Men of his stamp, the noise of the Locusts, or the Priests and Jesuits which were formerly hatch'd in the Chambers of our Kings, was a much more Melodious Musick than that which he calls *the Croaking of the Dutch Frogs*: and thus I chastise our Author's Contempt, because the basest are always ready to despise the best; and as our Author's Sirname would denote him of Dutch Original, and his Extract to be from the meanest of their People, it's no wonder that he should thus despise a Nation where his Predecessors were never above the sphere of an Ordinary Servant; and so much his Name will tell him, let him search for the Etymology when he pleases.

Our Author in the next place goes on thus: *Mr.* Speaker, *This Nation is a Religious, Just and Zealous Nation, who in some of their Fits and Zeal, have not only quarrelled and fought for the same, but have murder'd and depos'd Kings, Nobles, Bishops and Priests for the sake of their Religion and Liberty, which they pretend to prove from the Bible; We are the Religious Representatives of this Religious People: Let us therefore learn Instruction in this case before us from that Good Book, where we may be inform'd, that St.* Paul *by being born Free of Heathen* Rome, *escap'd a Whipping, and valued and pleaded that Privilege; and the Chief Captain of the* Romans *prides himself, that he with a great Sum obtain'd that Freedom, and fear'd greatly when he violated St.* Paul's *Liberty, only by binding of him: and shall we set at nought the Freedom of the English Nation, who are a Religious Christian Kingdom, and part with the same to Strangers for nothing unless the undoing of our own Countrymen who sent us here, but not on this Errand? Certainly we should follow the Example of the Roman Captain, and fear and tremble when we consider the just Provocation we give to the Kingdom, who will expect that we preserve, and not destroy every Englishman's private Birthright.*

Now the worthy Knight begins to pull off his Mask and declare himself openly, and if it had not been altogether a Layman's Harangue, we might justly have reckon'd it the Second Part of Dr. *Birch's* Sermon,

Sermon, for which it's probable he expected Thanks. Our Author ſhows himſelf to have a mighty Veneration for our Religion, when he charges it with the murdering and depoſing of Kings. This looks indeed like ſomewhat of the Reſentments of a *Roman Spirit*, to be reveng'd on our Religion, becauſe we juſtly charge ſuch Practices upon the Romaniſts, as the natural reſult of theirs; and this Spirit of his is further incens'd, that we pretend to prove our Religion from the Bible: but if he pleaſes to peruſe the Debates *Pro* and *Con* about the depoſing of the late King, for he's all that has been depos'd, ſince we durſt be ſo bold as to bring Arguments from the Bible, he will find the lawfulneſs of that Practice to be ſufficiently proved from thence; but perhaps that may leſſen his eſteem of the Bible, which now, I perceive, he thinks may be call'd a *Good Book*; tho it had been no Hyperbole in one who reckons himſelf a Proteſtant, to have call'd it the beſt of Books. Then as to the Inſtructions which we may have from this *Good Book* of his, to value our Engliſh Liberties as much as the Romans did theirs; we heartily agree to them, and eſpecially ſeeing he muſt needs allow from his own Argument, that this *Juſt and Religious Nation* was not *Unjuſt* and *Irreligious* in proving their Liberties from the Bible: And now that he has drawn one Inſtruction thence, we hope that he will give us liberty to draw another, and that is, that thoſe Romans, whom he propoſes to us as a Pattern, did not only allow Strangers, ſuch as St. *Paul* who was a Jew, to have a ſhare of their Privileges, but did alſo ſell them on occaſion, as here to this Captain whom our Author mentions; and I hope as he propoſes the wiſe Senate of *Rome* for a Pattern to us in the one, he will alſo allow us the liberty to imitate them in the other. And thus our Author hath condemned himſelf out of his own Mouth, and given a very good Argument for Naturalizing of Foreign Proteſtants; and hence we perceive the Kindneſs of honeſt Dame Nature, which hath ordered it ſo, that many times the moſt Venomous Animals carry their own Antidote with them. And I would fain know of our Author, why we may not as well make an Act for a General Naturalization, as naturalize Foreigners by Fifty at a time? And whether it were not more generous for the true Engliſh Spirit to exceed the old Roman Spirit of ſelling their Privileges by granting them to Foreign Proteſtants freely? But I am afraid that Sir *J*'s making mention of the Captain's having bought this Freedom, will be interpreted by ſome as if he in particular expected a Bribe from Foreign Proteſtants; for we know the beſt way of ſtopping the Mouths of ſome is to give *offam Cerbero*. Before I abſolve

absolve this Paragraph, I must take notice that this pretended *Asylum* of our English Liberties, sounds the Alarm once more to a Rebellion, by insinuating such Causes of Terror as had the Commons been faint-hearted, might have made them all run out of the House, and then Sir *J.* might have had the Ball at his Foot, and kick'd the Bill out after them: But for all his Clamour, we find that his Countrymen whom he courts so much to a Tumult, cannot see those frightful Consequences that attend this Bill, except our Author will be pleas'd to lend them his J——ite Spectacles; the one of which I suppose to be a Magnifying, and the other a Multiplying-Glass.

But our kind Author gives us another Lesson thus: *Sir, we may further learn from that Book the Fate of the Egyptians, who experimented on the score of Charity, what it is People may expect from admitting Strangers into their Country and Councils*; Joseph *was a Stranger sold a Slave into* Egypt, *yet being taken into* Pharaoh's *Council, he by Taxes and other fine Projects, brought the seven Years Plenty that God had blessed* Egypt *with, into the Granaries of* Pharaoh; *but when a Dearth came on the Land, and the People cried to their King for Relief, they were sent to the Stranger* Joseph, *who getteth from them for that which was once all their own, their Money, their Cattle, their Lands, and last of all their Persons into Slavery; though at the same time he did far otherwise by his own Countrymen, for he plac'd them in the best of the Land, the Land of* Goshen, *and nourish'd them from the King's Stores. This Example should teach us to be wise in time, seeing all this was done by the Advice of one Foreigner in Privy Council; and what may that Country expect where the Head and many of the Council are Foreigners?*

You may perceive that our Author is now drawing near a Conclusion, because he reserv'd the sharpest Sting for the Tail: But it's a Question, whether he be more prophane in playing thus with Scripture, than false in misapplying it? for it's plain, that it was no Charity to *Joseph* which made *Pharaoh* and the Egyptians advance him, but Charity to themselves, because they could not find a Man so fit as himself, *Gen.* 41. 38. in whom the Spirit of God was, to find out Means to prevent the ill Consequences of the Famine which the Spirit of God had foretold him of. And if this do not border on Blasphemy, to call the Suggestions of the Holy Spirit to prevent the Ruine, not only of the Egyptians, but the peculiar People of God, Taxes, and other fine Projects to bring the Plenty of *Egypt* into *Pharaoh*'s Granaries; I submit it to the Judgment, not only of Divines, but of all Men who have any true Sense of Religion: And if this

this Odious Character which he gives of *Joseph*, as having trick'd the Egyptians into Slavery, be not contrary to that Character given of him by the Holy Ghost, when he is reckon'd in the Catalogue of the most famous Old-Testament Saints, *Heb.* 12. let any Man judg. Or whether it be reasonable to suppose, that *Joseph* who durst not sin against God in complying with the lustful Desires of his Mistress, would have so little Conscience as to cheat a whole Nation into Slavery, let common Sense determine. But if our Author had been so *good* as to have had more frequent Converse with this *good Book*, he might have found that *Pharaoh* was as Absolute before *Joseph* was of his Council as after; for, *Gen.* 41. 40. he told him, That according to his Word should all his People be ruled. And, *ver.* 44. That without him No Man should lift up Hand nor Foot in all the Land of *Egypt*; which *Pharaoh* could never have promised had it not been in his Power. Neither was it the whole seven Years Plenty that he brought into *Pharaoh*'s Granaries, but only the fifth part of it, as appears from *ver.* 34. Nay, so far was *Joseph* from enslaving them, that though he had actually bought themselves and all that they had for *Pharaoh*, that he not only sav'd their Lives, as they themselves did acknowledg, and kept Bread in the Land of *Egypt* when there was none elsewhere, but left them in as good a Condition after the Famine, as they were in during the Plenty, as may be seen from *Chap.* 47. 26. by giving them four parts of the Land to themselves, and taking only a Fifth for *Pharaoh*, as he had in the Years of Plenty; and though *Joseph* brought this into an Establish'd Law, yet it's more than our Author can prove, that it was not a Custom before, seeing he directed *Pharaoh* to lay up the fifth Part, *Chap.* 41. 34. And that we hear of no Opposition made thereunto, nor unto any thing else that *Joseph* did in the Government; but on the contrary, the People did thankfully acknowledg him as the Anthor of their Preservation, and willingly obeyed him, even when he transplanted them from one City to another: Which it's probable they would never have consented to, had they look'd upon it as a bringing of them into Slavery: for our Author may remember, that though a great many of his Party surrendred their Charters in the late Reigns, and became voluntary Slaves, yet the Nation in general could never be brought to it. And as for *Joseph*'s planting his own Country-men in the best of the Land, it was by *Pharaoh*'s Command, and because it best suited their way of living, and was a Place where they were likely to be least offensive to the Egyptians, as appears from *Chap.* 46.

ver.

ver. 34. because every Shepherd, and such were the Israelites, were an Abomination to the Egyptians. And in the last place we have reason to conclude, that all this was done by the special Direction of that God who sent him into *Egypt* to preserve his People, *Chap.* 45. *v.* 7. and not according to our Author, to cheat the Egyptians into Slavery.

And thus having discovered how falsly and impiously our Author hath wrested this History of *Joseph*, I shall now consider his Application, than which nothing can be more Treasonable and Malicious; for having ascrib'd all the Mischiefs which came upon the Egyptians to their entertaining of one Foreigner as a Privy Counsellor, What, says he, may that Nation expect where the Head and many of the Council are Foreigners? which is directly aim'd at His Majesty, the Earl of *Portland* and others, whom God has, to the Confusion of our Author and his Faction, made use of to deliver us from their Egyptian Thraldom. But our Author, that he may discover all his Design at once, does in the former part of his Speech endeavour to stir up the Country against the Parliament, and now he attempts the like against His Majesty; but is he so foolish as to think that his Parallel holds as to *Joseph*'s Management in *Egypt*? Is all our Corn brought into His Majesty's Granaries? Is there not Plenty enough in the Kingdom, though some narrow-soul'd Men, like our Author, keep it at an Excessive rate in and about *London*? Has His Majesty either made a purchase of our Lands, our Cattle, or our Persons, any otherwise than by a Conquest of our Hearts? What Colony of Dutch has he planted in the best of our Land? or how can he be reckon'd a Foreigner who abstracted from his being King by God and the Peoples Choice, is Son to an English Princess, Husband to an English Queen, governs by English Laws, and fights with English Armies for the Preservation of our English Liberties? But if our Author will needs be making Comparisons, we hope that he will allow us the same Liberty, and then we shall agree that he resembles *Joseph*, in being sent hither by God for his Peoples Deliverance, and keeping *England* in Peace, while all our Neighbours are or have been involv'd in Blood. But if those other Practices of *Joseph*'s be culpable in buying the Lands, Cattel and Persons of the Egyptians for *Pharaoh*'s Use, we know of a Copy which outdoes the Original, and that is the God of his Faction *Lewis* XIV, who hath not bought, but plundered from his Subjects and Neighbours, all that could render their Lives comfortable. But further, we have no reason to fear any Incouragement to the Invasion of our Liberties, or

being made Slaves by the Concurrence of the Naturaliz'd Dutch. They who have been accustomed to live in Liberty and Freedom at Home, which they purchas'd with the best of their Treasure and Blood, are not like to be fond of concurring with such Measures as may render them Slaves Abroad: But though there is less hazard in this Point from the Dutch than the French, yet all along our Author is severer upon the former than the latter, and makes a terrible Outcry against the sending of Corn to *Holland*, but speaks not one word of the great Stores which his Brethren the J——ites transport by stealth into *France*.

But now for our Author's Conclusion. *Sir*, says he, *I perceive some Gentlemen are uneasy, perhaps I have offended them in supposing they are Religious Representatives, or concluding that their Religion is to be prov'd from the Bible: If that be it which displeases, I beg their Pardon, and promise not to offend again on that score, and will conclude all with this Motion, that the Serjeant be commanded to open the Doors, and let us first kick the Bill out of the House, and then the Foreigners out of the Kingdom.*

In truth these Gentlemen might well be uneasy to hear a Fool triumph in his Folly; but why they should be offended to be told that their Religion was to be prov'd from the Bible, whence our Author can never prove his own, is not so easy to be imagin'd, though they had reason enough, indeed, to be displeas'd to see an Ass strutting in a Lion's Skin; and yet I cannot tell how they could refrain from Laughter to hear the dull Creature discovered by its braying. And thus seeing our Author began with one Fable, I hope that I may be allow'd to end with another; and shall only add, that let him *Caw*, and *Bray*, and *Kick*, and do what he pleases, it signifies nothing, so long as he *kicks against the Pricks*, whereof I hope that by this time he himself may be perswaded; especially if he consider the disgraceful Exit which the Commons have given to his Speech, and he may thank his Stars for having escap'd so well.

FINIS.